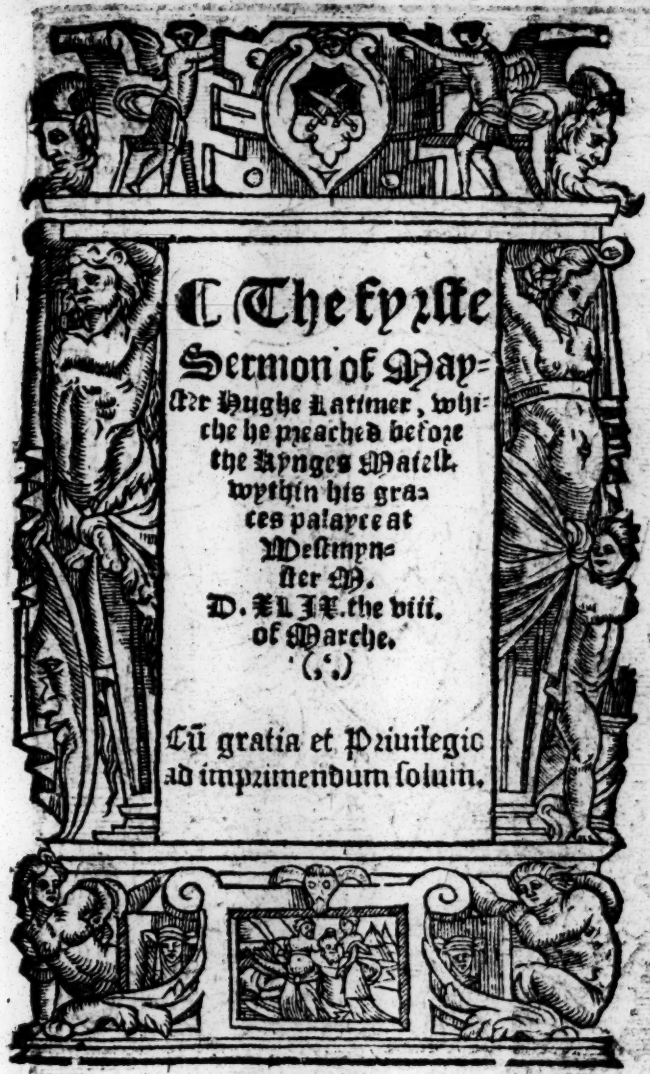

¶ The fyrste Sermon of Mayster Hughe Latimer, whiche he preached before the Kynges Maiest. wythin his graces palayce at Westmynster M. D. XLIX. the viii. of Marche.

(,.)

Cũ gratia et Priuilegio ad imprimendum solum.

¶ To the ryghte vertuous aud gracious Lady Katheryn Douchesse of Suffolk, Thomas Some, her humble and faithful Oratour, wysheth Godly fauour and euerlasting saluation from God the father through Jesus Christ our mercyfull Lorde.

WHan mā is borne for man, that one to another should be a God, and not a deuyl, an helper, no hynderer, Unto whom also ẏ vse of the tonge is only geuen, wherby they do both expresse & shewe the affectiōs of their mindes, there is no man which can say, I haue no nede of any man.

☞ But amonges infinite mischiefes aud euyls of mans pouertie and anguysh, by which he hath nede of other mens helpe, is the instruction of prudence or vertue & of scien e. For mākynd e in this do precel chiefli brute beastes because thei helpe one another by mutual communication.

In learnyng good and vertuous manners, the vse of communyng is requisite chiefly, that men erryng and ignorante should be taught, for there is none which shall euer lerne of hym selfe, all though he be neuer so happily borne.

Therfore, it shall become euery man, which do intende to lyue godly, to here & learne godly bookes, to prynte heauenly documentes in their hertes. ffor as euyll doctrine, deuilysh bokes, & fylthye talke do corrupt good maners, so faithful preceptes, godly bokes, chaste communyng and honest chalenge, and confirme. Wherfore, intending to do good vnto al me & namely vnto such, as erre & be ignorant, I haue gathered, writ, and brought into lyght the famous fryday sermõs of Mayster Hugh Latimer, whych he preached in Lente last past, before oure most noble kyng Edward the syxt, at the new Palaice of Westminster, the third yeare of hys reigne. Whiche Sermons (most vertuous Lady) I dedicate vnto your honorable grace, nothyng doubtyng but ye you wyl gladly imbrace them, not only because of their excellẽcie, but chiefly for the profyte whych shall ensue thorough them vnto the ignorante.

ffor

ffor in them are frutefull and godlye documentes, directing ordinatly not only the steps, conuersacyon, and lyuing of kynges: but also of other mynisters and subiectes vnder him. And let no man be greued though it be not so exactlye done as he did speake it, for in very dede I am not able so to do, to write word for word as he dyd speake, ẏ passeth my capacyte thoughe I had .xx. mens wittes, and no fewer handes to wrỹte it all. As it is impossyble that a litel ryuer should receiue ẏ recourse of ẏ mayne sea in to his bryn nes, so ẏ no water should ouer whelme the sides therof, In lyke māner is it more vnlyke my symple witte to comprehende absolutly the abundante eloquence and learnyng which flowethmost abundātly out of godly Latymers mouth.
Notwithstādyng, yet had I rather with chastefastnes declare charitably, thys parte of his godly documētes, & counsel, then wyth slowthfulnes forget or kepe close foolishly, that thyng which may pro fete many.

Who is that wyl not be glad to heare and beleue the doctryne of godly Latymer? Whome God hath appointed a prophet, vnto our most noble kyng, and

vnto our Realme of England, to declare the message of the lyuynge God, to supplante and rote out al sinnes and vice, to plante & graffe in mens hartes the plenteousnes of al spiritual blissynges in Jesus Chryst our Lorde.

Moses, Jerempas, Helias, did neuer declare ẏ true message of god vnto their rulers and people, wyth a more syncere spirite, faythful mynde and godly zeale, then godlye Latymer doth now in oure daies vnto our most noble Kyng & vnto the whole realme. Furthermore, also Josia receyned neuer the boke of gods wyl at the handes of Helkia the hye prest, or ẏ admonicion of Hulda ẏ prophetesse, wt a more perfect and godly feare, then our most noble King dothe most faithfully, geue credyte vnto the wordes of good father Latimer. And I haue no doubt but al godly men wil lykewise receiue gladly his godly Sermons & geue credit vnto the same. Therfore this my rude laboure of another mans swet (most vertuous lady) I offer most humbli vnto iour grace, mouid there vnto of godli zeale, thorough the godly fame, that is disperst vnyuersally of your most godly disposiciō, and vnfayned loue towardes the lyuynge, almigh-

iiij. Kyng. xxij

almyghtye, eternall God and hys holye
woord, practyse d dayly both in your gra-
ces moste vertuous behauour, and also
godly charitie towardes the edificatiō of
euery membre grafted in Chryste Jesu,
moste humbly desiryng your grace to ac-
cept fauorably thys my temerous inter-
puise. And I your moste humble and fayth
full Oratour shall praye vnto Jehouah,
the God which is of him self, by whom,
and in whome, all thynges lyue, moue, &
be, that, that good worke whych he hath
begonne in you he may perfourme it vnto
your laste endynge, thorough our Lorde
Jesu Chryst, who preserue and
kepe your grace now and
euer. So be it.

IN this fyrſt Sermō is declared, & taught the godlye election of a kyng, and a rule of godly lyuynge as touchynge hys owne perſon. Where he proueth oure moſt excellent kyng Edward, to be our moſt lawfull kyng both by natiuitie, and cōtrey, yea, and now appoynted in theſe our dayes to deliuer vs from the daunger and captiuitie of Egypte and wicked Pharao, that is from errour & ignorāce & the deueliſhe antichriſt the Pope of Rome. The forme of his godly rule alſo he deuyded here in this ſermon in three partes. Fyrſt that he ſhould not truſte to muche vnto his owne ſtrēgth and policy, but only to walke ordinatly with God and to make him his lodes man and chief guyde. Secondarily that he lyue not laſſyuyouſly and wātonly, folowynge venerial affections, but to lyue chaſtly. And whan time ſhal require, to leade a pure lyfe, vnder the yoke of matrimonye, admoniſhing both his grace, and al other Maieſtrates to be circūſpecte in chooſynge a wyfe, eyther for them ſelues or for theyr children, hauing this alwaies in mynde, that ſhe be, of a faythfull houſe, godlye brought vp, & of a pure life. Thirdly he admoniſhed the kynges grace, that he ſhould not delyre gold & ſyluer to muche, prouynge by many argumentes that kynd of vice wyth the other forſaid, to be deſtruction not only vnto the kynges grace: but alſo vnto the whole realme & people. In theſe thinges cō ſyſteth the whole ſumme of this ſermon.

Quecun

Quecunque scripta sunt: ad nostram doctrinam scripta sunt. Roma. 15. a

What soeuer thynges are written a fore tyme, are wrytten for our learnynge, that we through pacience & comforte of scripturs might haue hope. In takynge thys parte of scripture (moste nobill audience) I playe as a towārd, which whē he is at schole, wyl chose a lesson, wherin he is perfight; because he is loth to take payne in studienge a newe lesson, or elles feareth strypes for his slothfulnes. In lyke maner I might seme now in my olde age to sum men, to take this parte of scripture, because I woulde wade easilye awaye there wyth, and dryue my matter at my pleasure and not

to be bounde vnto a certayne theame. But ye shall consyder, ẏ the forsayd words of Paul are not to be vnderstãde of all scriptures, but only of those, which are of god, writtẽ in goddes boke, and all thynges whiche are therein, are wrytten for our learnynge, The exellencye of thys worde is so greate, and of hye dignitie, that there is no earthly thynge to be cõpared vnto it. The authour therof is great that is God him selfe, eternal almightie, euerlastynge. The scripture, because of hym, is also greate, eternal, moste mightie, and holy. Ther is no kyng Emperour, maiestrate, and ruler, of what state so euer they be, but are bounde to obey this God, and to geue credence vnto

Paul speketh of gods worde only.

Gen. i. a. and xvij. a.
Deut. iiij. a
Esa. xxvi. a.
Prou. viij. c
Daniel. vij. c

Almen ought to obay god, to beleue hys word, & to folowe it.

to hys holy worde in directynge
their steppes ordinatlye accor-
dyng vnto the same word, yea
truly they are not only bound
to obey gods boke, but also the
minister of the same, for the wor
des sake, so fer as he speaketh
syttynge in moses chayre, that
is, if hys doctryne be taken out
of Moyses lawe. For in thys
world God hath .ii. swerdes the
one is a temporal swerde the o-
ther a spiritual, The temporall
swerde resteth in the handes of
kynges, maiestrates, and ru-
lers vnder hym, where vnto al
subiectes, as wel the Clergy
as the laite be subiect, and pu-
nisheable, for anye offence con-
tarye to the same boke.

God ruleth this world in two swerdes

The temporal swerde.

The spirituall swerde is in the
handes of the ministers & prea-

The spiritual swerde.

cheres

chers, wher vnto all kynges, Maiestrates, Rulers ought to be obediente, that is, to here, and folowe, so longe as the mi-
Math. xxiij. nisters syt in Christes chayre, that is speakynge out of Chri-stes boke.

The kynge correcteth trans-gressours wyth the tempozall swerd ye & the preacher also yf he be an offender; But the preacher can not correct the kynge if he be a trãsgressor of goddes wozd, wyth the tẽpozal swerde But he muste correcte and re-proue him wyth the spyrytuall swerde fearynge no man set-tinge God only before hys eyes vnder whom he his a minister to supplante and roote vp all vice and myschyefe by Goddes wozde, where vnto all menne

oughte

ought̃e to bee obedyente, as is
mencyoned in many places of
scripture, and amonges many
thys is one. Math. xxiij. a

¶ Quecunque iusserint vos seruare,
seruate, et facite.

What so euer they byd you ob
serue, that obserue and doo i. Tim. iij. a.
Therefore let ỹ preacher teach, ij. Petr. i. a
improue, amende an instructe
in rightwesnes, wyth the spy=
rytuall swearde, fearynge no
man though death shoulde
insue. Thus Moyses fearynge Exod. ij. bi.
no man wyth thys swerde, dyd bij. &c.
reproue kyng Phazao, at God
des commandement.
Micheas the prophet also dyd
not spare to blame kyng Achab iij. Reg. xxij.
for hys wyckednes, accordinge
to goddes wil & to prophesye of
his destruction contrary vnto
manye

manye false prophetes. These forsayde kynges beinge admonished by the ministers of gods worde, because they woulde not folow their godly doctryne and correcte their lyues, came vnto vtter destruction. Pharao geuynge no credit vnto Moyses the prophet of God, but applyant vnto the lustes of his owne herte, what tyme he hard of the passage of Goddes people, hauyng no feare or remembraūce of gods worke, he did prosecute after entendyng to destroye the and was drowned in ỹ red sea. Kynge Acab also because he wold not herkē vnto Micheas was kilde with an arrowe. Likewise also the house of Jeroboā ỹ other many, came vnto destructiō, because he woulde not

Kyng Pharo punyshed.

Exod. xiiij

Acab. iij. Reg. xxi.

iij. Reg. xiij.

heare the ministers of Goddes worde, and correcte hys lyke accordyng vnto his wyl and pleasure. Let the preacher therefore neuer feare to declare the message of God vnto all men. And if the king wyll not heare them then the preachers may admonyshe and charge them wyth their dewties, and so leaue them vnto God and praye for them. But if the preachers digresse out of Christes chaire, & shal speake their owne phantasyes, thein stede of. Quecunque iusserint vos facere, facite, et seruate.

The preacher must haue God before his eyes alway.

Euell preachers are to be refused, & not to be beleued.

What so euer they byd you obserue that obserue and do. Change it into these wordes folowynge: Cauete vero vobis a pseudo prophetis qui veniunt ad vos. &c.

Mat. vij.

Be ware of false Prophetes which

which come vnto you in shepes clothing, but inwardly, they are rauenyng woulffes, ye shall knowe them by their frutes: Yea, change Quecunque iusserint, (yf their doctryne be euel) into Cauete a fermento phariseorum, &c.

Luke. xii. a

That is: Take hede & beware of the, leauen of the Phariseis, & of the Saduces. In teaching euel doctryne, all preachers are to be eschewed, and in no wyse to be harkened vnto. In speakyng trueth: thei are to behard. All thynges wrytten in goddes boke, are moost certayne true, and profitable for all men. For in it, is contayned mete matter for Kynges, Prynces, Rulers, Byshops, and for alle states. Wherfore, it behoueth euerye preacher, sum what to appoynt

In godsboke is matter for all estatis.

and

and accomodate hym selfe, and hys matter agreable vnto the comforte, and amendemente of the audiente, vnto the which he declareth the message of God. If he preache before a kyng, let hys matter be concernynge the office of a kinge, if before a byshoppe, then lette hym treate of byshoplye dutyes and orders, and so forthe in other matters, as time & audiēce shal require.

I haue thoughte it good, to entreate vpon these wordes folowynge whyche are wrytten in the. xvii. Chapter of Deuteronomye. Cum veneris in terram quā Deut. xvii. Dominus Deus dat tibi possederisque eam. et ceter. That is. Whē thou arte come vnto the Lande whiche the Lorde thy God geueth the, & enioyeste it, and dwelleste

therin: If thou ſhalt ſay, I wil ſet a kynge ouer me: lyke vnto al the nacions that are aboute me: Then thou ſhalt make him kynge ouer the, whome the Lorde thy God ſhall chooſe.
One of thy brethren muſte thou make kynge ouer the, and mayſte not ſet a ſtranger ouer the, whiche is not of thy brethren. But in any wyſe, let him not holde to manye horſſes, that he bringe not the people agayne to Egypt, thorowe the multitude of horſſes, for as muche as the Lorde hath ſayd vnto you: ye ſhall hence forth go no more agayne that waye. Alſo he ſhal not haue to many wyues, leſte hys herte turne awaye, neythet ſhall he gether hym ſyluer and gould to much.
As

As in dyuerſe other places of ſcripture is mete matter for al eſtates. So in thys forſayede place is deſcribyd cheyfly the doctryne fyt for akynge. But who is worthye to vtter thys doctryne before oure moſte noble kynge? Not I God knoweth, whyche am thorough age, boethe weake in body and obliuious, vnapte I am, not only becauſe of paynful ſtudy, but alſo for the ſhort warning. Well vnto God I wyll make my mone, who neuer fayled me. Auxiliator in neceſſitatibus.

GOD is my helper in all my neceſſities. To hym alone wyl I make my petition. To praye vnto ſayntes departed I am not taught, to deſyre like grace of god as they had (right godly

it is (or to beleue God to be no lesse mercyfull vnto vs (beinge faythful) then he was vnto thē, greately cōfortable it is. Therfore only vnto God let vs lyfte vp our hertes and say the Lordes prayer.

Thynges touched moste chiefly in the hole sermon.

Cum veneris. &c. When thou art come vnto ye lād which the lord. &c

i. Thou shalt appoint him king. &c. One of thi brethrē must thou make king ouer the, & must not set a straūger ouer ye which is not of thy brethren.

ii. But in any wyse let not suche one prepare vnto him selfe many horses that he bryng not. &c.

iii. Furthermore let hym not prepare vnto hym selfe manye wyues, least his herte recede frome

God

God. For he shal not multiply vnto hym selfe, to much golde, and syluer. As the texte doeth syse, I wyl touche and go a lyttle in euery place, vntyl I come vnto to much. I wyl touche al the forsayd thynges, but not to muche. The texte is, when thou shalt come into the land. &c. iiij.

To haue a kyng the Israelites dyd wyth muche importunitye call vnto God, and God longe before promised theim a kynge and were full certified thereof, that God hadde promised that thynge. For vnto Abraham he sayed: Ego crescere te faciam vehemẽter ponamque te in gentes, sed et reges ex te prodibunt. Genes. xvij. a

That is, I wil multipli the excedingly, & wil make natiõs of the, yea & kings shal spring out

of the. These wordes were spo-
ken long before the chyldren of
Israel had any kyng, Not wtā
dyng, yet God prescribid vnto
them an order, howe the shulde
chose their kyng, & what māner
a man he shoulde be, where he
saith: whan thou shalt come in
to the lande, &c. As who should
say. O ye children of Israel I
knowe your nature ryght well,
whiche is euyl, & inclined vnto
al euyls. I know that thou wilt
chose a kyng to raygne ouer the
& to apere glorious in the face
of the world, after the manner
of gentyles, But because thou
art stiffe necked, wilde, and art
geuen to walke without a bry-
dell, and lyne. Therfore now I
wyll preuente thy euyl & bestly
man-

mãners I will hedge strongly thy waye, I wyll make a durable lawe, whyche shal compell the to walke ordinatlye, and in aplain way, that is thou shalt not chose the a kynge after thy wyll and fantasye but after me thy Lord and God. Thus, god condycioned wyth the Jewes, that theyr king should be suche a one as he hym selfe wold chose them. And was not muche vnlyke he bargayne that I herd of late shulde be betwixte two frendes for a horsse, the owner promysed the other shuld haue the horsse yf he wold, the other axed ỹ price, he sayed: xx. nobles The other wold geue hym but iiii. poũd: ỹ owner said he shuld not haue hym then, The other claymed the horsse bycause he

A notable fable.

ſayd, he ſhoulde haue hym if he wold, Thus thys bargayne became a weſtminſter matter, the lawyers gote twyſe the valure of the hoꝛſe, and when all came to all, two fooles made an ende of the matter. Howbeit, the Iſraelites coulde not go to lawe wyth God, foꝛ choſynge theyꝛ kynge, foꝛ would they, nyl they, theyꝛ kinge ſhold be of his choſynge, leſt they ſhould walke inoꝛdinatly, in a deceyuable way, vnto theyꝛ vtter loſſe & deſtruction. Foꝛ as they ſay cõmonely

A comon ſapiuge. Qui vadit plane, vadit ſane. that is.

He that walketh playnly, walketh ſafely. As the Iewes were ſtyfnecked, and were euer ready to walke inoꝛdinatelye, no leſſe are we Englyſhe men geuen to vntowardnes, and inoꝛdinate wal=

walkynge after oure owne fantasies and brayns. We wyll walke wythoute the limites of Goddes worde, we wyll chose a kyng at our owne pleasure.

But let vs learne to frame our lyues after the noble kyng Dauid whych when he had manye occasions, geue of kyng Saul to worke euyl, for euyl, yea, and hauynge manye tymes opportunity to perfourme mischief and to slay kyng Saule. Neuerthelesse yet fearyng, would not folowe hys fleshly affections and walke inordinatelye, wythoute the wyll of Gods worde, whych he confessed alwayes to be hys direction, sayinge. Lucerna pedibus meis verbum tuum et lumen semitis meis. Thy worde, O Lorde is a Lanterne vnto my feete, and

i. Reg. xix. a

i. Reg. xviiij. a Redy stories they be, verye pleasaunt & profytable.

Psal. cxviij. a Gods worde is oure lyght.

and a lyght vnto my ſteppes. Thus hauynge in mynde, to walke ordinatly he did alwaies auoyde to do euyll. For whan kyng Saul was in a caue without anye man. Dauid and hys men ſytting by the ſydes of the caue, yea and Dauids men mouyng hym to kyl Saul. Dauid made anſwer & ſayd vnto them:

Dauid dyd walke ordynatly.

Seruet me dominus, ne rem illam. &c. cõtra dominũ meũ Meſſiam &c. That is The Lord kepe me from doyng this thing vnto my maiſter ỹ is the lordes anointed. At another tyme alſo, moued by Abiſay to kyl Saul ſleping, Dauid ſaid:

1. Reg. xxvi. b

Ne interficias eum, quis enim impune manum ſuam inferret vncto domino. &c. That is: Deſtroye hym not, for who can laye hys handes on the Lordes anoynted and begylty-

leſſe

lesse. &c. I wold God we wolde folowe king Dauid, and then we shuld walke ordinatly, & yet do but ꝑ we are bounde of dutye to do, for God sayth: Quod ego precipio, hoc tantum facito.

That thing which I commãde that only do. There is a greate errour risen now a daies among many of vs, which are vayne & new fangled men clymbyng beyond the lymites of our capacitye & wytte, in wrenching thys text of scrypture, hereafter folowyng, after their owne phãtasie & brayne, their errour is vpon this text: Audi vocem populi in omnibus qui dicunt tibi, non enim te reprobant sed me reprobarunt ne regnem super eos. i. Reg. viij.

Phantastical brayns are reproued inordinatly.

That is: Heare the voyce of the people in all that they say vnto the

the, for they haue not caſte the a way but me. Thei wrench theſe wordes a wrye after their owne fantaſies, & make much doubte as touchynge a kynge, and hys Godlye name. They that ſo do walketh inordinatly, they walk not directely & playnly, but delite in balkes, & ſtubble way.

God calleth his miniſters by dyuerſe names.

It maketh no matter by what name the rulers be named, if ſo be they ſhall walke ordinately with god, & derect their ſteps with god. For both patriarkes Iudges, and kynges, had, and haue their authorytie of God, & therfore Godli. But this ought to be conſidered which God ſaieth. Non preficere tibi poteſt hominem alienum. that is. Thou muſt not ſet a ſtraunger ouer the.

It hath pleaſed God to graunt

hys

vs a naturall liege kynge and Lorde, of oure owne nation an Englysh man, one of our owne religion. God hath geuen hym vnto vs, & is a mooste precious treasure, and yet mani of vs do desyre a straunger to be kynge ouer vs. Let vs no more desyre to be bankers, but lett vs endeuoure to walke ordinatelye & plainely, after the word of God Let vs folow Daniel, let vs not seke the death of oure moste noble and ryghtfull Kynge, oure owne brother, boeth by natyuyty, and Godly religion. Let vs pray for hys good state, that he may lyue long among vs.

Kyng Edwa. ẏ. vi. is our naturall kynge & a most precious treasure.

Let vs praye for hys lyfe.

Oh what a plage were it, that a straunge kinge of a straunge land, and of a straung religion should raygne ouer vs. Where

nowe

A ſtranger wold rote out al godlynes and plante agayn al hypocryſy.

nowe we be gouerned in the true relygion, he ſhould extirpe and plucke away all to gether, and then plante agayn all abomynacyon, and popery, GOD kepe ſuche a kynge from vs. Well the kynges grace hath ſyſters, my Ladye Mary, and my Lady Elizabeth, whych by ſucceſſion and courſe are inheritours to the crowne. Who yf they ſhulde mary with ſtraungers, what ſhould enſue GOD knoweth. But god graunt they neuer come vnto courſyng nor ſuccedynge. Therfore to auoyd thys plage, let vs amende oure lyues and put awaye all pryde, whyche dothe drowne men in thys realme at theſe dayes, all couetеouſnes where in the magiſtrates and ryche men of thys realme

realme are ouerwhelmed, all lechery and other excessyue vyces, prouokynge gods wrath, were he not mercyful, euen to take from vs oure naturall kynge and leyge Lorde, yea, and to plage vs wyth a straūge kynge for oure vnrepentaunte herte. Wherfore (yf as ye saye) ye loue the kynge, amende your lyues, and then ye shalbe a meane that GOD shall lende hym vs longe to raygne ouer vs, for vndowtedlye synnes prouoke muche goddes wrath scripture saith: Dabo tibi regem in furore meo. That is: I wyll geue the a kynge in my wrathe. Now we haue a lawfull kyng, a godly kynge, neuertheles yet many euyls do raygne. Longe tyme the mynisters appoynted, hath

They that loue God or the kyng wyl amende theyr sinful lyuing.

hath ſtudied to amende, and re-
dreſſe all euyles, long time before
thys greate laboure hathe ben
about this matter, great crakes
hath bene made that al ſhould
be well. But when all came to
all for all theyr boſtes, lyttle or
nothynge was done, in whome
theſe wordes of Horace mai well
be verified ſayinge. Parturiunt
montes, naſcetur ridiculus mus. The
mountaines ſwelleth vp, the poore
mouſe is brought out, long be-
fore thys tyme, many hath ta-
ken in hande to bringe manye
thynges vnto paſte, but finally
theyr worckes came vnto ſmall
effect and profyte. Now I here
ſay all thinges are ended after
a Godly maner, or els ſhortelye
ſhall be. Make haſt, make haſt,
and let vs learne to cõuerte, to
repente,

Horacius.

repente, and amende our lyues. If we do not, I feare, I feare, lest for our synnes & vnthanke fulnes, an Hipocrit shalraigne ouer vs. Log we haue bene seruantes and in bõdage, seruyng the pope in Egypte. God hath geuen vs a deliuerer, a natural kynge. Let vs sekẽ no stranger of another nacion, no hypocrite whiche shall bryng in agayne al papistrie, hipocricie, & Idolatrye. No diabolicall minister whyche shall mayntayne all deuelishe worckes and euyll exercises. But let vs pray that God mayntayne and continue oure most excellente kynge here presente, true inheritoure of thys our realme, both by natyuytye, and also by the special gift and ordinaunce of God. He doth vs

The pope hath longe raigned.

God hath sente vs a deliuerer.

Let vs no more seke to serue a straunger.

Let vs pray for our king.

C rec-

rectify in the libertie of the gospel, in that therefore let vs stād.

Gala. 5. a. State ergo in libertate, qua Christus nos liberauit. Stande ye in the libertye, wherwyth Chryste hath made vs free. In Chrystes lybertye we shall stande, If we so lyue that we profyte. If we cast away al euyl, fraude, & deceyte, with such other vices, contrary to Gods word. And in so doing we shal not onely prolonge and mayntayne our most noble kynges dayes in prosperitie: but also we shal prosper our owne lyues, to lyue not onelye prosperously, but also godly.

The seconde parte of hys sermon. In anye wyse, let no suche a wone prepare vnto him self manye horsses. &c. In speakynge these wordes, ye shal vnderstād, that I do not entend to speake

agaynst

agaynste the strengthe, polysye, and prouision of a kyng, but agaynst excesse, and vayne truste that kynges haue in them selues, more thē in the liuing god the authour of al goodnes, and geuer of all victory. Many horses are requisite for a king, but he maye not excede in them, nor triumphe in them, more then is nedeful, for the necessary affayres and defence of the realme: what meaneth it, that god hath to do wyth the kynges stable? But only he would be mayster of hys horsses, the Scrypture sayeth, In altis habitat. He dwelleth on hye, it foloweth. Humilia respicit. He loketh on lowe thynges, yea, vpon the kynges stables. and vpon al the offyces in hys house. God is great grand mayster of the kynges house, a

Psal. cxij.

God is grād mayster in ỹ kynges house

wil take accoumpt of euery one that beareth rule therin, for the executing of their offices, Whether they haue iuſtly and truely ſerued the kyng in their offices or no. Yea god loketh vpon the kynge hym ſelfe, if he worketh well or not. Euery kyng is ſubiecte vnto God, and all other men are ſubiectes vnto ỹ king. In a king god requireth faith, not exces of horſſes. Horſſes for a kynge be good & neceſſarye, if thei be welvſed. But horſſes are not to be preferred aboue pore men. I was ones offendid with the kynges horſes, and therfore toke occaſion to ſpeake in the preſens of the kynges maieſtye that dead is, whã Abbeis ſtode. Abbeis were ordeyned for the comforte of the pore, Wherfore

I sayde it was not decent that the kings horses shuld be kept in them (as manye were at that tyme) the lyuynge of poore men thereby minished & takē a way: But after ward a certayne noble mā sayd to me, what hast thou to do wt ye kinges horses? I answered, and sayd, I speake my conscience as goddes word directeth me. He said horses be ye mayntenaūces & parte of a kynges honoure, and also of hys realme, wherefore in speakyng againste them ye areagainst the kynges honoure. I answered. God teacheth what honoure is decente for the kynge and for al other mē accordynge vnto their vocations. God apoynteth euery kyng a sufficient lyuinge for hys state and degree both by

An answerde clarynge the true honoure of a kynge.

lãdes and other cuſtomes. And it is lawfull for euery kyng to enioye the ſame goodes and poſſeſſyons. But to extorte & take awaye the ryghte of the poore, is agaynſte the honoure of the kinge. And you do moue the kinge to do after that manner, then you ſpeake agaynſte the honoure of the kynge. For I ful certifye you, extorcioners, violent oppreſſers, in groſſers of tenamẽtes & landes, throughe whoſe couetouſnes, villages decaye and fall downe, the kinges leige people for lacke of ſuſtinaunce are famiſhed and decayed. They be thoſe whyche ſpeke a gainſt the honour of the kynge. God requireth in the king and al magiſtratesa good herte, to walke directlye in hys wayes.

He deſcribeth ỹ dyſhonors of a kynge playnelp and moſt truelpe.

godrequireth a good herte.

wayes. And in all subiectes, an obedience dewe vnto a kynge. Therefore I pray god both the king & also we his people maye endeuer diligẽly towalke in his wayes, to hys greate honoure and our profite. Let hym not prepare vnto him selfe to many wyues. &c. All thoughe we reade heare that the kinges amongest the Jewes, had libertye to take more wyues then one, we maye not therfore atempte to walke in ordinatly and to thinke that we may take also many wiues.

The. iij. parte of his sermon

Kinges of the Jewes had a dispensacion to haue mo wyues then one.

For Christe hath forbyden thys vnto vs Christians. And lette vs not impute synne vnto the Jewes because they hadde many wyues. For they hadde a dispensation so to do. Christe limiteth on wyfe vnto as only

And it is a greate thynge for a man to rule one wyfe ryghtly, & ordinatly. For a womã is frayll and proclyue vnto all euels, a womã is a very weake veſſel, & maye ſone deceyue a man, and bryngе hym vnto euell. Many examples we haue in holy ſcripture. Adam had but one wyfe, called Eue, and howe ſone had ſhe brought hym to conſent vnto euell, and to come to deſtruction. How dyd wycked Jeſabell preuente kynge Hachabs herte from god and al godlines, and finally vnto deſtruction. It is a very hard thynge for a man to rule wel one woman. Therfore let oure kynge, what tyme hys grace ſhalbe ſo mynded to take a wyfe to chooſe hym one whych is of god, that is, whyche is of the

On wyfe is hard to be wel ruled.

A godly woman is to be chooſen.

the houſholde of fayth. Yea let all eſtates be no leſſe circũſpect in choſynge her, takynge, great deliberation, and then ſhal not need dyuorſementes, and ſuch myſcheues to the euel example and ſclaũder of our realm, And that ſhe be one as the kyng can fynd in hys hert to loue & leade hys life in pure and chaſte eſpo= ſage, aud then ſhall he be the more prone and redy to aduãce gods glorye, puniſhe, & extirpe, the great lecherye vſed in this realme. Therefore we ought to make a continuall prayer vnto god, for to graunt oure kynges grace ſuche a mate as maye knyt hys hert and heres, accor= dyng to goddes ordydaũce and lawe, & not to conſider & cleaue onely to a politike matter or cõ iunc=

Loue whych is godly is to be preferred aboue al erthly pe thinges in marpage.

iunction, for the enlargynge of dominions, for suertye and defence of contres, settyng apart the institution and ordinaunce of God. We haue nowe a prety litle shilling, in dede a very prety one. I haue but one I think in my purse, and the laste daye I had put it awaye almoste for an olde grote, and so I truste some wyll take them. The fynes of the syluer I can not se. But therein is prynted a fyne sentence: that is. Timor Domini fons vite vel sapientie. The feare of the Lorde is the fountayne of lyfe or Wysdome. I wolde god this sentence were alwaies prynted in the herte of the kyng in cholynge hys wyfe, and in al hys officers. For lyke as the feare of God is fons sapientie or vite

A notable saying.

Prouer. xvi.

The well of life or wisdō.

wite, so the forgettyng of god is fons stulticie the cõtayne of folish nes or of death, although it be neuer so politike, for vpon such politike matters death doth en sue and folowe. All their deuor cementes and other lyke condi ciones to the greate displeasure of all myghtye God, whiche c uylles I feare me, is much vsed at these daies in the mariage of noble mens children, for ioning landes to landes, possessions, to possessiõs, neither the vertuous educacion, nor liuinge being re garded, but in the infancy such mariages be made, to the disple asuer of god & breach of espou sals. Let the king therfor chose vnto him a godly wyfe, wherby he shal the better liue chast, and in so liuyng al godlines shal en

Politik if it be not of God bryngeth death.

crease

crease and ryghtewesnes be maynteyned. Notwithstādyng, I knowe here after, some wyll come and moue your grace towardes wantonnes and to the inclinacyon of the fleshe and vayne affections. But I would your grace should beare in memorye, an hystorye of a good king called Lewes, that trauelled towardes the holye lande (whiche was a greate matter in those dayes) and by the waye syckyned, beynge longe absente from hys wyfe. And vpon thys matter the phisitians dyd agre, ẏ it was for lacke of a woman. And dyd cōsulte w̄ the bishops therein, who dyd conclude that because of the distance of hys wyfe (beyng in an other cōtrye) he should take a wenche. Thys good

A notable historye of a frensh kyng.

The good counsell of Byshops.

good kyng hering their conclu
sion would not assent there vn=
to, but sayde, he had rather be
sycke euen vnto death then he
wold breake his espousals. Woo
worth such consellers, bishops,
nay rather bussardes. Neuer=
theles if the king shoulde haue
consented to their conclusyon,
and accomplished the same, yf
he had not chansed well, they
wolde haue executed thematter
as I haue harde of two y haue
consulted to gether, and accor=
ding to the aduyse of his friend
the one of them wroght where
the succession was not good.
The other imputed a pese of re
proche to hym for hys such cou=
sell geuen. He excused the mat=
ter sayeinge: that he gaue hym
none other counsel, but if it had
bene

byne hys cause he woulde haue done likewise. So I thinke the bishops wolde haue excused the matter, yf the king shouldhaue reproued thē for their coūsell. I do not rede that the king did re buke thē for their coūcel, but yf he had, I knowe what woulde haue ben their aunswere. They would haue sayde, we geue you no worse councel, thē we wolde haue folowed oure selues, yf we had bē in like case. Wel sir, thys kyng dyd well, & had the feare of god before his eyes. He wold not walke in bywalkes, where are many balkes. Amōgest ma ny balkiges, is much stūbling & by stōbling it chaūceth many ty mes to fal downe to the groūd. And therfore, let vs not take a ny biwalkes, but let gods word

Note.

The kynge fearynge god auoyded euel

directe

directe vs, let vs not walke after, nor leane to our owne iudgementes & procedynges of oure forfathers, nor seke not what they dyd, but what thy shoulde haue done, of which thyng scrypture admonysheth vs saying:

Ne inclinemus preceptis et traditionibus patrum neque faciamus quod videtur rectum in oculis nostris. Deut. xij.

Let vs not inclyne our selues vnto the preceptes and tradycyons of oure fathers, nor let vs do that semeth eyght in out eyes. But sucrlye, we wyll not exchange oure fathersdoynges and tradicions, with scripture, but cheifely lene vnto them and to theyr prescription, and do that semeth good in oure owne eyes. But suerly that is goynge downe the ladder, Scala

là celi as it was made by the Pope came to be a Masse, but that is a false ladder to bringe men to heauē. The true ladder to bryngе a man to heauen is the knowledge and folowynge of scripture. Let the kyng therfore chose a wyfe whych feareth god, let hym not seke a proude, wanton and one ful of rich treasures and worldelye pompe. He shall not multyplye vnto hym selfe to muche gold and syluer. Is ther to muche thynke you for a kynge? God doeth alowe muche, vnto a kynge, and it is expediente that he should haue muche, for he hath great expenses, & manyoccasions to spende muche for the defence & suertie of hys realmeand subiectes. And necessary it is that a kyng haue

The. iij. parte of the sermon

A kynge may haue muche, for his expences are great.

haue a treasure allwayeys in a redines, for that, and such other affayres, as be dayly in hys hãdes. The which treasure, if it be not sufficiente, he maye lawfully and wyth a salue conscience, take taxis of hys subiectes. For it were not mete, the treasure, shoulde be in the subiectes purses whan the money shoulde be occupied, nor it were not best for thẽ selues, for the lacke there of, it myght cause both it, and all the rest that they haue shold not long be theirs, And so for a necessarye and expedyent occacion, it is warranted by goddes word to take of the subiectes But if there be sufficyente treasures, and the burdenynge of subiectes be for a dayne thyng: so ẽ he wyl require thus much;

More whan the kyng hath to muche of hys comens.

or ſo much of his ſubiects (whyche perchaunce are in great neceſſitie, and penurye. Then this couetous intēt, and the requeſt thereof, is to muche, whych god forbiddeth the king her in this place of ſcripture to haue. But who ſhal ſe this to much, or tell ȳ king of this to much. Thinke you anye of the kynges preuye chāber? No. For feare of loſſe of fauer. Shall any of his ſworne chapelins? No. Thei bee of the clauſſet and kepe cloſe ſuch matters. But the kynge him ſelfe muſt ſe this to much, and ȳ ſhal he do by no meanes with the corporal eyes: Wherfore, he muſt haue a paier of ſpectacles, whiche ſhall haue two cleare ſyghtes in them, ȳ is, ȳ one is fayth, not a ſeaſonable fayeth, whych ſhall

Who ſhall ſe thys to much

None that be ſeruauntes to the kynge.

Corporal eyes can not ſe to much.

Spirytuall eyes are to be had, fayeth charytye.

shall laste but a whyle, but a sayeth, whiche is continuynge in God. The seconde cleare sighte is charitie, whych is feruente towardes hys Chrysten brother. By them two, must the kynge se euer whan he hath to muche. But kewe therbe that vseth these spectacles, the more is theyr damnnaciō, Not wyth oute cause Chrisostome wyth admiracion sayeth.

Miror si aliquis rectorum potest saluari. I maruell if anye ruler can be saued. Whyche wordes he speaketh not of an impossibilitie, but of a great difficultie For that their charge is maruelous great, & that none aboute them dare shew thē the truth of the thing how it goth. Wel: thē, if God wyl not alowe a king to much.

Chrysostoms sayinge.

The vnderstandynge of yt.

If God wyll

not graunte to much, vnto a kyng much lesse vnto the subiecte.

much. Whither wyl he alowe a subiect tomuch? no, ẏ he wil not. Whether haue any man here in England to much? I doubte most riche men haue to muche, for wyth out to muche, we can get nothynge. As for example.

Who is not fauty in taking to much learne.

The Phisicion. If the pore mā be dyseased, he cā haue no helpe without to much? & of ẏ lawier, the pore man can get no coūsell, expediciō, nor helpe in his matter, except he geue him to much.

Physicions Lawiers. Marchantes

At marchādes handes, no kynd of wares can be had, except we geue for it to muche. You lande lordes, you rentreisers, I maye saye you steplordes, you vnnaturall lordes, you haue for your possessions yerely to much. For that herebefore wēt for. xx. or. xl. poūd by yere, which is an honest

Landlordes Rentraysers steplordes. Vnnatural Lordes.

por-

portion to be had gratis in one Lordeshyp, of a nother mannes sweat and labour) now is it let for .l. or a. C. poũd by yeare. Of thys to muche commeth thys monsterous and portentious dearthis made by man, not with standynge God doeth sende vs plentifullye the fruites of the earth, mercyfullye, contrarye vnto oure desertes, Not wythstandynge to muche, whyche these riche menne haue, causeth suche dearth, that poore meyne (whyche liue of theyr laboure) can not wyth the sweate of their face haue a liuinge, all kinde of victales isso deare, pigges, gese capons, chickens, egges .&c.

Of thys to muche commith all dearthis & scarcitie

These thinges with other are so vnresonably enhansed. And I thinke verely, that if it this con

Note the couetous men.

tinewe, we shal at length: be cō-
strayned to paye for a pygge a
pounde. I wyl tel you my lor-
des & maysters, thys is not for
the kynges honoure, Yet some
wyl saye, knowest thou what be
lōgeth vnto the kinges honour
better then we? I answere, that
the true honoure of a Kinge, is
moost perfectly mencioned and
painted furth in the scriptures
of which, if ye be ignoraunt, for
lacke of tyme ẏ ye cannot read
it, albeit, that your counsaile be
neuer so politike, yet is it not
for the kynges honoure. What
his honoure meaneth ye cannot
tel. It is the kynges honoure
his subiectes bee led in the true
religion. That all hys prelates
and Cleargie be set about their
worcke in preching & studieng

This to much is not for the kinges honor

A description of the kynges honour.

Fyrste in true religion.

an

and not to be interrupted from their charge. Also it is ye kinges honour that the commē wealth be auaunsed, that the dearth of these forsaied thynges be prouided for, and the commodities of thys Realme so emploied, as it may be to the setting hys subiectes on worke, and kepyng thē from idlenes. And herin resteth the kinges honour and hys office, So doynge, his accompte before God shalbe alowed, and rewarded. Further more, if the kinges honour (as sum mē say) standeth in the great multitude of people. Then these graziers, inclosers, and rentereares, are hinderers of the kings honour. For wher as haue bene a great meany of householders and inhabitauntes, ther is nowe but a

ij. a welthy communaltie.

Thyrdly the kynges honoure standeth in the multitude of people.

ſhepherd and his dogge, ſo thei hynder the kinges honour moſt of al. My lordes and maiſters, I ſay alſo, that all ſuche procedynges which are agaynſte the kynges honoure (as I haue a part declared before) & as faras I can perceiue, do intend plainly, to make the yomãry ſlauery, and the Cleargye ſhauery. For ſuche worckes are al ſyngular, priuate welth and commodite. We of the cleargye had to much, but that is taken away, and nowe we haue to litle. But for myne owne part, I haue no cauſe to complaine, for I thãke God and the kyng. I haue ſufficient, and God is my iudge I came not to craue of anye man, any thyng, but I knowe theim that haue to litle. There lyeth.

Thys to much wyll make yomanry ſlauery, & the ſhauery, clargy.

Clargy had to muche, but nowe to lytle.

a greate matter by these appro=priacions, greate reformacions is to be had in them. I knowe wher is a great market Towne with diuers hamelets and inhabitauntes, wher do rise yereli of their labours to the value of. l. pounde, and the vicar that serueth (being so great a cure) hath but. xii. or. xiiii. markes by yere, so that of thys pension he is not able to by him bokes, nor geue hys neyghboure dryncke, al the great gaine goethanother way. My father was a Yoman, and had no landes of his owne, onlye he had a farme of. iii. or iiii. pound by yere at the vtter most, and here vpon he tilled so much as kepte halfe a dosen men. He had walke for a hundred shepe, & my mother mylked. xxx. kyne,

An example of the clargy.

An example of ỹ pomāry.

He

He was able & did find the king
a harneſſe, wyth hym ſelfe, & hys
horſſe, whyle he came to ỹ place
that he ſhould receyue the kyn-
ges wages. I can remembre, ſ
I buckled hys harnes, when he
went vnto Blacke heeath felde.
He kept me to ſchole, or elles I
had not bene able to haue preа-
ched before the kinges maieſtie
nowe. He maryed my ſyſters w
v. pounde or. xx. nobles a peece,
ſo that he brought them vp in
godlines, and feare of God.
He kept hoſpitalitie for his poore
neighbours. And ſum almeſſe he
gaue to the poore, and all thys
did he of the ſayd farme. Where
he that now hath it, paieth .xvi.
pounde by yere or more, and is
not able to do any thing for his
Prynce, for him ſelfe, nor for his

childrē, or geue a cup of drincke to the pore. Thus al the enhansinge and rearing goth to your priuate cōmoditie and wealth. So that where ye had a single to much, you haue that: & syns the same, ye haue enhansed the rente, and so haue encreased an other to much. So now ye haue doble to muche, whyche is to to much. But let the preacher preach til his tong be worne to the stompes, nothing is amended. We haue good statutes made for the cōmē welth as touching comeners, encloſers, many metinges and Seſſions, but in the end of the matter their cōmeth nothing forth. Wel, well, thys is one thynge I wyll saye vnto you, from whens it commeth I knowe, euen, from the deuill. I know

Nopreaching can healpe thys euel.

Many statutes but smale helpe.

The deuell is the auctoure of to muche.

knowe his intent in it. For if ye bryng it to paſſe, that the yomãry be not able to put their ſõnes to ſchole (as in dede vniuerſities do wonderouſly decaye all redy) and that they be not able to mary their daughters to the auoidyng of whoredome, I ſay ye plucke ſaluation frõ the people & vtterly diſtroy the realme. For by yomans ſõnes, the fayth of Chriſt is, & hath bene maynteined chefely. Is this realme taught by rich mens ſõnes. No no, reade the Cronicles ye ſhall fynde ſumtime noble mennes ſõnes, which haue bene vnpreaching byſhoppes and prelates, but ye, ſhall finde none of them learned men. But verily, they that ſhoulde loke to the redreſſe of theſe thinges, be the greateſt againſt

To decaye of learnynge and puritie of lyfe.

Salnacion reſteth in thē.

Yomens ſonnes be teachers of god.

A notable thyng.

against thē. In thys realme are a great meany of folkes, & amōgest many, I knowe but one of tender zeale. at the mocīō of his poore tennauntes, hath let downe his landes to the olde rentes for their reliefe. For goddes loue, let not him be a Phenix, let him not be alone, Let hym not be an Hermite closed in a wall, sum good man follow him and do as he geueth example. Surueiers there be, ỹ gredyly gorge vp their couetouse, guttes hāde makers, I meane (honest mē I touch not) but al suche as surueiers thei make vp their mouthes but the cōmens be vtterlye vndone by thē. Whose bitter cry ascendyng vp to the eares of the god of Sabaoth, the greny pyt of hel burning fire (wout great repen=

Surueiers be handmakers.

The crye of the poore.

repẽtaunce) do tary and loke for
thẽ. A redresse God graunt. For
suerly, suerly, but ỹ, ii. thynges
do cõfort me I wold despaire of
the redresse in these maters. One
is, that the kinges mateste whã
he commeth to age: wyll se a re-
dresse of these thinges so out of
frame. Geuing example by let-
ting doune his owne lãdes first
& then enioyne hys subiectes to
folowe him. The second hope I
haue is, I beleue that the gene-
ral accõptyng daye is at hande,
the dreadfull day of iudgement
I meane, whiche shall make an
end of al these calamities & mise
ries. For as the scryptures be
Cum dixerint pax pax, When they
shal say peace, peace: Omnia tuta,
all thynges are sure: Thẽ is the
day at hand, a mery day I saye,
for

for al such as do in this worlde studye to serue & please god and continue in his fayth, feare & loue: and a dreadful, horrible day for them that decline from God walking in ther owne wayes, to whom as it is wrytte in the .xxv. of Mathew is sayd: Ite maledicti in ignem eternum. Go ye curssed into euerlastynge punyshment. Wher shalbe waylinge & gnashing of teeth. But vnto ỹ other he shal saye: Venite benedicti, come ye blessed chyldren of my father, possesse ye the kyngdome prepared for you from the beginninge of the worlde, of the which god make vs al partakers.

The reward of wycked men.

The blesse of the godly.

Amen.

Imprinted a

London by Jhon Da
dwellynge at Alderſgate, a
Wylliam Seres, dwellyng in Pete
Colledge. Theſe bokes are to be
ſold at the new ſhop by the
lytle Conduyte in
Chepeſyde.

¶ Cum gratia et Priuilegio ad
imprimendum ſolum.